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The name of Raja Bhagwán Singh was preserved from the oblivion that has overtaken his ancestors solely by his having had the hardihood to make war on the King of Delhi of the time. It was in the direction of Kashmír—then ruled from Delhi—that occurred the collision between these two powers so disproportioned in force. Tradition says that there was some fighting, but that the Raja ultimately submitted,* and then the King of Delhi kindly bestowed two Wazírs upon him, to advise him, to see that he committed no such errors as the last. The names of these two were Jítu Pál and Kahn Pál; they were Khattís of Delhi. It is a curious thing that descendants of these men to this day are in Kishtwár; I made acquaintance with some of them. The position of these two Wazírs must have been just like that of a British Resident at a Native Court in India now; but in that their office became hereditary, and that their families for generations supplied advisers to the ruler, the parallel does not hold. 175

After Bhagwán Singh, came in regular descent Raja Mahá Singh (or perhaps Mán Singh) and Raja *Jy Singh*, of whom nothing is recorded.

Then came (I am told he was ere to the last named) Raja *Girat Singh*. This one left his old faith and became a Muhammadan, being converted by the influence of one Syad Sikh Farid-ud-Dín. Girat Singh was called also a disciple of the Emperor Aurangzeb, who gave him the new name and title of Raja Sa'ádat Yár Khán. 797 175

This conversion seems to have been followed by that of a certain number, but by no means a majority, of the Kishtwár people. Of Muhammadanised Kishtwárís, as distinguished from Kashmírís who, being Muhammadans, came in and settled, there are some both in the town and in the villages. No doubt many of the servants of the Raja turned Muhammadan with him. We must remember that at that time the faith had the prestige of [44]

* One march on the road from Kishtwár to Kashmír is a place called Mughal Maidán, or, by the Kashmírís, Mughal Mídán; Maidán means plain, Mídán means burying-place. People say that here some two hundred Mughal soldiers, that is, soldiers of the Delhi King, were cut up by the Kishtwár Raja's forces; it is probable that this happened on the very occasion spoken of in the text.

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being the one held by the rulers of India. I have met people, Muhammadans, descended from the *farrash*, or carpet-layers of the Raja, who were converted with him.

After this first Muhammadan Raja (whose change of religion determined the faith of all succeeding Rajas) came Raja *Anúkh Singh*, who received from the King of Delhi the style of Raja *Sa'adatmand Khán*. Then came Raja *Mihr Singh*, who received from the same source the title of Raja *Sa'ádatmand Khán*. Next came Raja *Sujháu Singh*; then Raja *'Ishwar Ulla Singh*; lastly, Raja *Muhammad Teg Singh*, also called *Saif Ulla Khán*. It is curious to see how the Rajas kept to their old title of *Singh*, in spite of having received from the emperors the Muhammadan one of *Khán*.

Raja Teg Singh was the last independent Kishtwár ruler. Down to his time the descendants of the two Wazírs sent from Delhi were serving the family (they, by-the-bye, had not become Muhammadans); but Raja Teg Singh made his chief adviser, and gave the title of Wazír to, one Lakpat, a Thakar, who till then had been a small landholder. This man came to have a quarrel with his master, and I have heard something about the Raja drawing on him and wounding him. At all events, Wazír Lakpat fled from Kishtwár and came to Raja Gulab Singh, at Jammoo, and put him up to annexing Kishtwár, showing how easily it could be done. Gulab Singh brought a force to Doda, and there was met by the Raja, who, without fighting, gave himself up. He went to Lahor, to Ranjit Singh's Court. Teg Singh had two sons, Jemal Singh and Zorawar Singh. Cunningham says that the representative of the family (whether one of these two or a further descendant I do not know) was converted to Christianity by an American missionary at Ludhiána.

Kishtwár has ever since belonged to Jammoo. Wazír Lakpat held high office under Raja Gulab Singh, and did him good service: he was killed at Mundi Bagh, close to Sirinagar, in the fight between Gulab Singh's troops and Sheikh Imám-ud-dín's, in the year 1846. His son was Wazír Zorawar, who was a confidential minister of the Maharaja's when I came to Jammoo;

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fair and good-looking, more refined than the Musalmáns. The children are extremely pretty.

The Pandits are broken up into numerous *gotras*; but though the Pandit repeats the name of his *gotra* seven times as he performs his ablutions, the outside world knows him only by his *árdas*. Marriage within the *gotra* is forbidden, and the Kashmíri Pandits do not intermarry with the Bráhmans of India. Among the leading *árdas* may be mentioned the following: Tiku, Razdan, Kak, Munshi, Mathu, Káchru Pandit, Sapru, Bhan, Zinbu, Raina, Dar, Fotadár, Madan, Thusu, Wangnu, Mujju, Hokhu, and Dulu. The descendants of the Bráhmans, said to be only eleven families, who survived the persecutions of Sikandar Shah and remained in the valley, are known as Malmás. The others, descended from returned fugitives, are called Banamás.

Khattris. There are a few Khattris, known as Bohras in Srínagar, engaged in trade and shop-keeping. They enjoy no caste fellowship with the Pandits, though in old days instances are known of a Khattri being admitted to caste by the Bráhmans.

Sikhs. The Sikhs of Kashmír were probably Punjábi Bráhmans who embraced Sikhism when the valley passed into the hands of Ranjít Singh, but the Sikhs of Trahal declare that their ancestors came to Kashmír in the time of the Afghán rule. They are not in a flourishing condition. They look to service as their chief means of livelihood, and are not good cultivators. They are ignorant and troublesome, and quarrel with the Musalmán Kashmíris and very often among themselves.

Christian Missions. In 1901 the State contained 202 native Christians, but although converts are so few, important work has been done by various missions. Chief among these is the Church Missionary Society at SRÍNAGAR, established in 1865, which maintains an excellent hospital. Owing to its example, the first State dispensary and school were opened. Other missions have been founded by the Moravians and the Roman Catholics at Leh.

Pastimes. The beautiful turf and green swards of Kashmír are so suggestive of splendid playgrounds that one naturally expects to find some national game in the valley, and the legendary feast of roses conjures up a vision of a happy laughing people who were skilled in the battles of flowers long before modern Europe dreamed of such carnivals. But in reality there is no game and no pastime in Kashmír proper. Baltistán, Gilgit, and Astor are the homes of polo, and Ladákh has its devil-dance; but Kashmír has nothing distinctive save its actors, the

871 ships of Rs. 4,000 each have also been sanctioned for training State subjects abroad in useful arts, &c. Ten stipends of the value of Rs. 8 a month are granted in the Srīnagar normal school, and thirteen of the value of Rs. 1,944 are awarded to students sent up for training in the normal school and training college at Lahore, while two teachers are annually sent to the latter on the full pay of their appointments. The total expenditure on education in 1905–6 was 1·05 lakhs, compared with only Rs. 45,000 in 1900–1.

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An Arts college was opened at Srīnagar in 1905 by the trustees of the Central Hindu College, Benares, in connexion with the Hindu high school, and the Mahārājā has sanctioned a grant-in-aid of Rs. 15,600 per annum for the college and school from the year 1906.

743 **Medical.** The State maintains at Srīnagar two hospitals, two dispensaries with accommodation for in-patients, and a leper asylum, and at Jammu two hospitals for the civil population, besides military hospitals at Jammu and at Satwāri cantonment. In 1904–5, besides these, forty-three dispensaries were maintained in the State. Two chief medical officers are in charge of the Jammu and Kashmīr provinces, and the Agency Surgeon supervises work in Gilgit. The Medical department of the State is under the control of a Superintending Surgeon. In 1904–5 the total number of patients treated was 401,120, of whom 4,338 were in-patients, and 11,830 operations were performed. The expenditure was 1·5 lakhs. In addition to the State institutions, valuable work is being done by the medical mission, which has a large hospital at Srīnagar and a hospital at Anantnāg. The leper asylum referred to above is also managed by them for the Darbār.

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751 **Vaccination.** The staff for vaccination consists of eighteen men, who work in the province of Jammu in winter, and in that of Kashmīr in summer. Vaccination is not compulsory, but a good deal of work is done by the exercise of tact and moral persuasion. In 1904–5 the number of persons successfully vaccinated in both provinces was 33,784, while 4,200 vaccinations were also carried out in Gilgit. The people of Ghizar, Yāsin, Ashkuman, and Chilās districts formerly refused vaccination, but are now accepting it. The total expenditure in 1905–6 was Rs. 5,685. Inoculation is practised by the people in the frontier districts, but not elsewhere.

113 **Bibliography.** [F. Bernier: *Voyages* (1699).—G. T. Vigne: *Travels in Kashmir, Ladak, Iskardo* (1842).—A. Cunningham: *An Essay on the Arian Order of Architecture as exhibited in the Temples*

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167 Srinagar in a single day. The women of other provinces like the N. W. F. Province, the U. P. of Agra and Oudh, Bihar, and Orissa etc., also bear a fair proportion to the male immigrants belonging to those provinces though they are always in a minority. This is due mainly to the tedium of a long journey which women usually shirk and to the temporary nature of the migrants' stay, who do not like to add to the cost of journey by importing all their household.

In emigration the women are nowhere in excess though in the Punjab Province they are well represented. This is easily understood. The motive that actuates the emigrant is labour and the wife is of little use in the labour market except as a drain on the hard-earned money. The prospects of labour are also uncertain and hazy at the time of starting from home which further stand in the way of taking women along with. The house-wife has moreover to superintend the house during the absence of her companion and cannot be torn away from the village.

168. Religion and Migration.—In the absence of accurate statistics of emigrants by religion it is only possible to hazard a guess in this matter. Nevertheless it is true that the emigrants from the Frontier Districts and the Kashmir Province are in the main Muslims while emigrants from the Jammu Province are generally Hindus excepting Mirpur district where Muslims preponderate among emigrants.

The immigrants are generally Hindu and Sikh traders from India who penetrate right upto Central Asia in pursuit of their aim.

167 797 **169. Overseas Migration.**—The immigrants from overseas countries are very few being 183 from Europe, 9 from Africa, 12 from America and 17 from Australasia, making a total of 221 out of which 93 are males and 128 females. The marginal statement assigns them to their countries of birth. They are mainly congregated in Srinagar city where they carry on trade and missionary work. Those in service are also to be found either in Jammu or Srinagar city. The Canadians are generally found in Poonch where a Presbyterian Mission has only of late been started.

Immigrants	Male.	Female.
Europe.		
United Kingdom and Ireland	84	99
Austria ..	....	1
Czechoslovakia ..	1	....
Denmark ..	0	1
France ..	1	1
Germany ..	0	2
[illegible]	1	
Italy ..	0	0
Portugal ..	....	1
Russian Union ..	0	1
Spain ..	....	0
Switzerland ..	0	0
Unspecified ..	7	....
Africa.		
Cape Colony ..	1	1
East Africa (Province) ..	....	1
Unspecified ..	....	6
America.		
Canada ..	6	7
United States ..	1	1
Australasia.		
Australia ..	0	0
Queensland ..	....	0
Tasmania ..	....	0

The missions indeed extend to as far as Leh where a Moravian Mission exists. In the Jammu city and in Kathua district also missions exist. In Srinagar city a hospital and school are conducted by the mission.

The excess of females over males in the case of immigrants of nearly every nationality bespeaks of the liberty that women enjoy in the West and their venturesome spirit. In the race of life women do not like to keep behind. They rather prefer to walk, not abreast, but ahead. The modern times have given an additional fillip to this tendency and the figures speak eloquently of the results.

We may descend from provinces to their components and see which of the districts is marching ahead and which is stagnant or declining in literacy. The marginal statement shows that no district is showing a disinclination towards literacy. The highest increase is revealed by the jagir of Chenani which is followed by the Jagir of Poonch. Amongst districts, Mirpur stands first and is closely followed by the Jammu district. The premier position of Mirpur is probably due to the existence of a large number of traders in the district for whom literacy is a *sine qua non* of existence and well-being while the increase in the case of the Jammu district is due to the inclusion of the figures of the city of Jammu which besides its normal literates was quartering the Government offices when the Census was taken. The Udhampur district has also made a noteworthy advance during the decade. The Kathua district stands at the bottom though 33 per cent. of increase in literacy is not a disappointing fact. The general conclusion to which a bird's eye view of the above figures drives us is that literacy is advancing by leaps and bounds which is a very happy augury for the future as the material and moral progress of a country is interlaced with its educational advance.

Districts.	No. of literates in 1931	No. of literates in 1921	Percentage of increase
Jammu District ..	28,443	13,834	+106
Kathua " ..	5,930	4,447	+ 33
Udhampur " ..	10,708	5,301	+102
Reasi " ..	4,805	3,282	+ 46
Mirpur " ..	12,716	6,156	+107
Chenani Jagir ..	602	200	+201
Poonch " ..	9,805	4,343	+121
Baramulla District ..	10,101	6,463	+ 56
Srinagar " ..	29,784	21,040	+ 41
Muzaffarabad " ..	5,686	3,944	+ 48
Ladakh " ..	3,451	2,462	+ 40
Gilgit " ..	1,350	958	+ 41
Frontier Illaqas ..	489	Not recorded.	

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254. Literacy and Main Religions.—The table in the margin gives comparative statistics of variation in the main powers of each religion and its progress in literacy. Every religion shows eagerness for advancement in literacy. The Aryas stand first which proclaims the interest taken by this missionary body in the well-being of its followers. The Muslims beat all others in their awakened love of learning. The Jains, pre-eminently traders by profession, have also made a noteworthy advance. The progress of literacy amongst Christians shows what the missions have done for amelioration of the lot of the lower strata of public life in the country. The Budhists have added only 36 persons to every hundred literate of 1921 which is not to be looked down upon considering the climatic and other difficulties of the isolated Frontier Districts. In all cases literacy has out-stripped growth of population. In the case of the Hindu Brahmanic the strength shows a decline of 4 persons in every hundred of the population while the literates add 56 persons to every hundred which shows that the community is intent on dispelling ignorance from its midst.

Religion.	Total literate in 1931	Total literate in 1921	Percentage of increase.	Percentage of increase in population.
Hindu (Brahmanic) ..	54,615	41,324	+ 56	— 4
" (Arya) ..	4,667	804	+418	+200
Budhist ..	1,819	1,309	+ 36	+ 2
Jain ..	314	185	+ 70	+ 13
Muslim ..	45,819	24,371	+ 88	+ 13
Sikh ..	6,656	3,988	+ 67	+ 22
Christian ..	883	399	+ 42	+ 89

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255. Female Literacy.—For 114,807 male literates there are only 9,078 female literates in the State which means that for every hundred male literates only 8 female literates are to be found. This is not a very bright state of affairs though comparison with 1921 figures reveals an increase of 127 per cent. in the ratio of literate females. The growth of literacy amongst females is hedged

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[Errata: read "strength" for "main power"; cf. errata sheet, A 330, category 116 -- Analyst]

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258. Literacy by Sex, Religion and Age.—The Subsidiary Table I appended to this chapter gives details of literacy by sex, religion and age-periods. Out of every 1,000 persons enumerated in the State at the time of the final Census only 40 can read and write against 26 of the last Census. Amongst males 70 out of 1,000 are literate while 930 are ignorant of letters. The females are far behind the males in this respect having only 6 literates in a thousand. Literacy is highest in the age-periods 15-20 in the case of males and 10-15 and 15-20 in the case of females. The age-group 20 and over shows a decline in the case of both the sexes probably due to the lapse into illiteracy of adults when surrounded by the sterner duties of life.

Coming to religions the highest proportions are found amongst Europeans and Anglo-Indians who have 810 literates out of 1,000 of the total population. Both the sexes of this community are well advanced, the males having 818 and females 803 literates out of their sex. The Jains occupy the second place with 605 literates per mille of their strength. The male literacy amongst Jains is 802 per mille while female literacy 386, the highest amongst Indian communities. In the case of Jain males the highest proportion of literates is found in the age-group 10-15 while females score highest in 15-20 age-group. The group '20 and over' shows a decline when compared to other groups. The Indian Christians come third with 159 literates per 1,000 of their population. The males have 171 literates while females 143 per mille of their sex. That the Indian Christians occupy such a prominent place bespeaks of the laudable work done by the missionary societies. But for their attempts their literacy would have been unenviably low. The Sikhs occupy the fourth place with 156 literates per mille of the total population of that community. The males have 255 and females 41 literates per mille of their respective sex. The highest proportion is found in the age-group 15-20.

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The Hindus Brahmanic occupy the fifth place and have only 117 literates in a thousand. The males have 201 literates out of a thousand of their sex strength while females have only 19. The age-group 15-20 has the best proportions in their case also.

The Aryas, a part of the Hindus, take the sixth place with only 59 literates per mille of the population. The male literates are 89 while females 23 out of 1,000 of their sex. In female literacy they are superior to the Hindus. The Budhists come seventh having 47 literates in a population of 1,000. The males have 93 literates while females 2 only in 1,000 of their respective population. The Muslims come last with 19 literates in a thousand of the population. Amongst males, literates number 34 in 1,000 while female literacy is on a par with that of the Budhists. To sum up the various religious communities inhabiting the State excepting Europeans and Anglo-Indians and the Jains are, so far as literacy is concerned, backward and have much leeway to make.

259. Literacy by Age, Sex and Locality.—The extent of literacy in the State as a whole has already been discussed in the previous paragraph. Coming to Natural Divisions, the Outer Hills Division is found to contain 116 literates per mille thereby ousting the Sub-montane and Semi-mountainous Tract from the first place which it held in 1921. The latter tract now takes the second place and has 69 literates per mille of the population. The Jhelum Valley Division comes third with 35 persons able to read and write in a population of 1,000. The Indus Valley with 22 literates per 1,000 of the population holds the lowest position. Amongst districts the Jammu district with 90 literates in a thousand of the population takes the lead and the high proportion is due to the inclusion of the city figures in those of the district. The small Jagir of Chenani takes the second place and has 63 literates per 1,000 of the population. The Gilgit district follows Chenani with 50 literates while the Frontier Illaqas come last, having only 9 literates per mille.

In male literacy the Jammu district again shows the best record followed by Chenani Jagir and Kathua district. The Gilgit district has 85 literate males per mille of the male population while Udhampur and Srinagar districts show

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779 State. The community is congregated in the city of Jammu where its members are mainly engaged in trade. During the decade the community has increased *162 by (597—529)=68 persons only. Of the total of 597 the Swetamber sect claimed 353 while the Digambers numbered 128, the balance of 116 being returned with no sects.

*659 **311. Tribal.**—134 Sansis who were grouped under the head others have been relegated to the denomination tribal in accordance with the instructions of the Census Commissioner for India.

779 **312. Christians.**—The number of Christians at this Census is 2,263 of *162 whom 198 are Europeans and Allied races, 123 Anglo-Indians, and 1,942 Indian Christians. For every ten thousand population there are only 6 Christians in the State which gives a percentage of 06. From 1,634 of the last Census the community has increased to 2,263 persons giving an absolute increase of 627 persons or 38·4 per cent. The greatest addition has been secured by the Jammu Province and especially the Jammu district where their total has increased from 1,040 to 1,362 *i. e.*, by 322 persons. Leaving aside the Europeans and Anglo-Indians who are chiefly confined to the Srinagar city and its suburbs (257) the largest number of Indian Christians is reported from the Jammu city (602), Ranbirsinghpura tehsil (654) and tehsil Kathua (151) and the number is mostly comprised of the converts from the depressed classes. The distribution of the Christian populace by race and sect is given in the State Table VIII containing full details from which the following statement has been extracted for ready reference:—

		Persons.
1.	Angilcan communian ...	576
2.	India United Church ...	770
3.	Lutheran ...	2
4.	Minor and unspecified Protestants ...	369
5.	Roman Catholics ...	124
6.	Others ...	422

Different Missionaries have supplied an account of their activities which is briefly stated hereunder.

● 797 ***Church of Scotland Mission, Jammu.***—This mission maintains an Anglo-Vernacular Middle school wherein the number of students has increased from 165 in 1921 to 296 in 1930. Since 1925 the Scout Movement has added a new phase to the activities of the school. Scouts also pay visits to the depressed classes—the Dooms and the Meghs where educative talk and propaganda work is carried on in connection with Hygiene. The school also maintains a dispensary. There are groups of Christians at Samba, Udhampur, Ramnagar and Reasi, and a strong feeling has been created against evil habits such as gambling etc.

2. A note on the activities of the Church Missionary Society Srinagar for the decade (1921-1930) by Reverend Canon C. E. Tyndal-Biscoe, M. A., Manager shows that the society maintains 6 boys schools, two of the Primary standard, two of the Middle standard, and two High schools one in Srinagar and one in Anantnag; and the Church of England Zenana Missionary Society also runs two girls schools at Srinagar and has recently opened one at Anantnag. The number of boys admitted during the decade was 6,807 out of which 287 passed the Matric and 966 the Middle standard examination. Apart from the educational activities the students render considerable social service of which the following record

is a glowing testimony :—

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1. Money collected and subscribed by the staff and boys for supporting destitute Hindu widows, poor boys, etc. Rs. 5,680
2. Average number per year of destitute Hindu widows supported by the school poor fund ... Nos. 12
3. Hindu widows remarried in Kashmir through the efforts of the staff and old boys ... 5
4. Number of sick persons taken out from the hospitals and the city in the school boats by the boys to help their recovery ... 7,336
5. Number of fires at which the staff and the boys have assisted ... 205
6. Number of those saved from drowning and other risks by the boys ... 176

The boys of the C. M. S. School, Anantnag constitute the Fire Brigade of that town and attend every fire with the Fire Engine which the Head Master persuaded the citizen of Anantnag to purchase.

Church Missionary Society of Anantnag.—In addition to the educational activities described above in Reverend Canon Biscoe's general note regarding Srinagar, the Anantnag Society maintains a Women's Hospital for the past thirty years. The out-patient department of the hospital treats about 25,000 patients annually while the in-patients number about 200 on the average. Christian teaching is given regularly and a good deal of uplift work is also carried on. The number of conversions made during the decade under report was 3 only.

Apart from the aforesaid educational and social activities the Kashmir Mission of the Church Missionery Society Srinagar have also been the pioneers of Hospital work and their Mission Hospital at Srinagar managed and presided over by Dr. E. F. Neve, M. D., F. R. C. S., has been rendering very useful service to the people of the country. Situated on the Rustum Gadi Hill, the hospital enjoys a commanding sight and has accommodation for 150 in-patients. During the decade under report the in-patients numbered 19,785 while the number of out-patients was 404,253. Rural medical relief is also provided by doctors going on tour and treating a large number of patients in remote villages. The hospital is supported by voluntary contribution and by the fees of the surgical staff and is in receipt of a grant-in-aid of Rs. 10,000 per annum from the Government of His Highness the Maharaja Bahadur who also supports three beds from his privy purse. The Church of England Zenana Missionary Society also maintains a Hospital at Ramawari at an annual cost of Rs. 9,700 which caters to the needs of women and children. The out-patients numbered 6,164 during the decade while the in-patients totalled 569.

Besides the above there is a Roman Catholic Mission at Baramulla which besides doing religious work maintains a High school and a Dispensary.

The Moravian Mission at Leh, with a branch at Khalsi maintains a Hospital and an Orphanage.

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313. Religions of Urban and Rural Population.—The Subsidiary Table IV displays the proportion of different religious communities in the urban and rural population and it is apparent that in the Sub-montane and the Outer Hills Divisions which together make up the Jammu Province inclusive of Jagirs, the Hindus constitute about 58 per cent. of the urban population while 37 per cent. is made up by the Muslims and 3 per cent. by Sikhs the rest being divided between Jains, Christians and Tribals. In the Jhelum Valley, however, the Muslims